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THE

Hindu Message

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

Editor: T. K. Balasubrahmanya Aiyar, B.A.

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THE HINDU MESSAGE stands for

(1) Self-Government for India within the British Commonwealth,

(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,

(3) Education of the Hindus as an integral part of the Indian Nation,

(4) Advancement of Material prosperity on a spiritual basis and

(5) Dissemination of pure Hindu Culture.

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Sri Ramakrishna.

By K. S. RAMASWAMI SASTRI, B.A., B.L.,

II

Sri Krishna who did quell the restless deep,
Of battling armies met in mortal war,
Whose love's Sun o'er the darkness and the sleep,
Of Nature shone from Partha's golden car:—
The Heavenly Lion whose roar did never cause,
The slightest fear or grief to all around,
But gave in music sweet God's holy laws,
By knowing which the soul with joy is crown'd:-
Sri Ram and Krishna full of love supreme,
To bless the world did take a single frame,
And brought from Hea'en Love's Ganga's sacred stream,
And bore Sr Ramakrishna's holy name.

H. H. SRI JAGADGURU, SRINGERI.

We are glad to inform our readers that the health of His Holiness is greatly improved and that he will be restored to perfect health at no distant date. There is absolutely no anxiety whatever hereafter.

NOTICE.

As we find that the Medical Supplement is not as widely supported as expected—so much so that it does not even pay its way—we have decided to discontinue the same and open hereafter in the Journal itself a section under the Heading 'MEDICAL' just as we were doing before the issue of a separate Supplement.

MANAGER,
The Hindu Message.

Great Thoughts.

A more glorious victory cannot be gained over another than this, that when the injury began on his part, the kindness should begin on ours.

ॐ

Sunshine is delicious, rain is refreshing, wind braces up, snow is exhilarating; there is really no such thing as bad weather, only different kinds of good weather.

ॐ

The smallest roadside pool has its water from heaven, and its gleam from the sun, and can hold the stars in its bosom, as well as the great ocean.

ॐ

Wisdom consists not in seeing what is directly before us, but in discerning those things which may come to pass.

ॐ

Happiness does not depend on money, or leisure, or society, or even on health; it depends on our relation to those we love.

ॐ

Liberality attended with mild language; learning without pride; valour united with mercy; wealth accompanied with a generous contempt of it—these four qualities are with difficulty acquired.

Events of the Week.

In order to remove racial distinctions in Criminal trials, the changes proposed in the law are:—(1) an Indian will henceforth have the same right as an Englishman to have a mixed jury : (2) In trials before a Sessions Judge with assessors, both can equally claim that the assessors should be of the same nationality as the accused,—if no racial considerations are involved, *i.e.*, if the accused and complainant do not belong to different races. Where they do arise, the case must first be tried before two magistrates, one an Englishman and another an Indian, with a reference to the District Judge in case of disagreement between them. (3) In jury trials, where disagreements arise, whether in the Sessions Court or the High Court, appeals are to be allowed on both convictions and acquittals. We do not think that these provisions will effect any improvement in the existing conditions. The aim of the Indian Legislative Assembly in appointing the Racial Distinctions Committee was 'to secure equality of status for all people in this country.' It is not the *appearance of equality* in the provisions of the Law or in its terms that the Assembly and the people want, but the *substance* of it. The law must strike at the root of all racial feeling—the feeling of race-superiority wherever it exists. So long as citizenship means one thing for the Englishmen and another for the Indian in India or in any part of the Empire, racial feelings will remain and racial pride and arrogance will bring on injustice in every department of life and business. Composite juries and benches of Magistrates and the allowing of appeals in both convictions and acquittals will prove remedies worse than the disease. Mr. Justice Wallace, of the Madras High Court is of opinion that 'the proposals for deciding where racial considerations are involved seem to be cumbrous, impracticable, and certain to accentuate, rather than assuage, racial tension.' Further he rightly points out:—'The immediate result of all such proposals will be merely to attract public attention to the case and lead the members of the Public and the Press to take up a racial and not an Imperial standpoint. The more the existence, possibly of racial feeling, is insisted on officially by predicating them in every case between a European and an Indian, the more it will be influenced and perpetuated.' We wish that the Committee had risen to what Mr. Justice Wallace calls '*an Imperial stand-point.*' and made proposals for extending the rights of Imperial citizenship to Indian citizens in such a manner as to gradually destroy the feeling of racial superiority in the minds of the so-called 'white' people. The remedy, in our view, lies more with the Government than the Legislature. It is the Government of India's skill in diplomacy that must bring about an improvement. The fanciful remedies now proposed will only show that rulers and people in this country are often content to accept the shadow for the substance and disregard the realities of life if only they can have the pleasure of witnessing a farce while it is being played out to their heart's content.

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H. E. Sir Harcourt Butler hits the right nail on the head when he says that 'there is little or no organised and informed public opinion, that has as yet become vocal.' But this is true only of the *electorate* that has been brought into existence under the Reforms Bill. The electorate is scattered over large areas, and cannot be brought together so as to recieve enlightenment from heads of parties, or Ministers, or from anybody interested in public affairs There is the Indian National Congress, but it has stultified itself in a critical time by its divisions and squabbles. From the moment that Mr. Montagu arrived in this country on his 'Reform' Mission, dissensions have gone on increasing among Indian politicians. Here is the opportunity both for the faddist and the bureaucrat. Politicians like Dr. Besant—who receive their inspiration from the 'Mahatmas,' and revolutionists of the *passive* variety, dreaming of 'mass' civil disobedience and the introduction of yogic ideals of *Ahimsa-Pratishta* and *Satya-pratishta* (the unflinching practice of non-injury and truth even in thought) into all matters of public and personal life,—have become abnormally active at the present day. Sir Harcourt Butler pleads for the introduction into public affairs of 'the spirit of compromise and practical wisdom.' But, every individual and every public body—even the Indian Legislative Assembly itself—is not satisfied with the 'reforms.' The prevailing discontent must be recognised and removed. But Whitehall will not move. There is nothing gained by denouncing, as Sir Harcourt does, *educated* India in language of which the meaning is plain, however cleverly disguised. 'Its language is the language of a progressive West, but its aims are the aims of the retrogressive East.' Our reply is, – to use the glorious words of wisdom which fell from the lips of the great Indian sage, Swami Vivekananda—'India will never be Europe until she dies.' Sir Harcourt's audacity in calling the entire West 'progressive,' and denouncing the entire East as 'retrogressive,' is what is to be expected from one who declares himself an 'optimist.' As a portion of the 'East,' Burma is 'retrogressive,' too ! And yet. Sir Harcourt, is an 'optimist' there,—though he seems to have been a pessimist in India,—from the manner in which he talks of of Education in India and its effects on the minds and activities of Indians. Sir Harcourt seems to be turning a new leaf in the record of his Indian career,—which reminds us somewhat of the 'progressive' Western hero's famous adventure with the windmills !

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Lord Curzon is the most level-headed Englishman living, and he also likes to be the central and cynosural figure in a dramatic situation of his own making. He knows that he has driven the Turk into a corner from which he cannot emerge, and that the Turk *must* yield to all his demands at Lausanne. As a matter of fact, Ismet Pasha had yielded even 'in the matter of the judicial regime,' and this became possible when the Allies consented to modify their original proposals. Ismet Pasha announces that, 'failure was due to the economic clauses' of the Treaty proposing 'to recognise all the Constantinople Government's contracts and concessions.' We, in India, know what 'contracts and concessions' to Western traders are intended to lead to. The Turks, too, have had similar experiences in the past. If the Angora is now warned as to 'the nature of these,' and wants to have them altered or rescinded, we think they are well-advised. If they sign the Treaty as it is, 'the contracts and concessions' will remain and will become a source of danger in the future. The British 'lion' is sure to pounce upon his Turkish 'lamb' when he gets near enough from the Eastern side, in due course of time. The Turks feel quite sure that there will be no war now, and they have been assured that the Treaty drafted at Lausanne is 'no ultimatum.' We deny the truth of Reuter's statement that 'Ismet apparently realises that the situation is fraught with the greatest danger.'

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The 'University Bill' brought into the Madras Legislative Council by the '*Justice* party' has been passed. The aims of the party in proposing such a measure have been clear from the beginning. It is all well for the members of the Council to indulge in mutual adulations upon the success of their endeavours. But, Mofussil Colleges and the populations of the Districts for whom they exist know that their future is dark and even hopeless. Especially, Tanjore and Trichinopoly which have inherited the great traditions of the ancient Chola-desa are in danger of losing their cultural pre eminence in the past. They want a University of the kind which can in time develop into the great institutions—or something approaching those—set up some time back in Manchester, Glasgow, Birmingham, etc. The training of apprentices for employment in all kinds of industry and art is their chief aim, but high intellectual culture is not altogether ignored. The Mofussil Colleges in the Chola-Desa can easily ensure their future prosperity, if they have a will. We trust they will realise their present position and future perils, and endeavour to safeguard their interests, and preserve their ancient and present pre-eminence among the great centres of learning, science, and art in South India.

The Hindu Message

Dharma and Life—Part II.

III. Education and the Indian Craft-Guilds.

If the value and aims of truly Indian and indigenous education in art and industry are to be understood, some fundamental points must be carefully borne in mind. *First*, according to the Hindus, the unseen world of the spirit is more real and lasting than this world of matter which is accessible and intelligible only to the senses. It alone has a permanent value for man,—for he resides here for a short time only as a preparation for the higher and purer joys of the realms of the spirit. In the West, on the other hand, the aim in industry and art issues from the consideration whether the product will sell and thereby bring in wages for the worker and profit for the capitalist. In the West, also, both the workers and the public consciously aim at the attainment of the highest conception and ideal of beauty, and in fact may be said in a sense, to love art for its own sake. The conscious pursuit of aesthetic pleasure and the love of the beautiful in form is the guiding principle in art and industry. In India, life is regarded as "the abode of misery, and impermanent" (*Bhagavad-Gita*). It is only valuable as offering the opportunity for the worship of the Supreme Deity and the hierarchy of Devas, Pitris, and Rishis. All the religious conceptions of the Hindu Scriptures from the Vedas and Smritis to the Itihasas, Puranas, and Agamas are based on this conception and view of life; and the faithful practice of them in all spheres of life and conduct, and among all classes of men, during many thousands of years have influenced all branches of art and industry. Almost all Indian articles are produced with a direct religious purpose, or at least can be traced to some influence of a religious character acting on the mind of some one connected with their production, consumption, or utilisation. No one unacquainted with the sacred sources of Indian religious life and the accounts given therein of the divine or heroic personalities figuring in them can comprehend the true import and value of the products of Indian art and industry. *Secondly*, all Indian articles are hand-made,—not machine-made. The Indian workman is thus able to attend to the minutest details in regard to material, form, and colour which are insisted on in our sacred authorities; and so developed is his muscular and aesthetic sensibility that every article he produces is a work of art, as viewed from the standpoint which himself and his customers alone can truly guage and appreciate. The Indian worker's skill and his knowledge of his craft are based on traditionary rules, but they have their own value as resulting in works of art which are regarded as indispensable for the realisation of his co-religionists' aims in life. They have no relation to, and cannot be compared with, the so-called "creative" impulse, inspiration, and invention which we find associated with the genius of the best of the artists of the West, or those considerations of practical utility which guide the artisans and craftsmen of the West in producing their manufactures and machine-made goods: *Thirdly*, the Indian workman never allows his anxiety to earn enough for his domestic needs to interfere with his religious faith and the expansion of his soul so as to comprehend its own nature and perfection; nor does he care to desert his ancestral occupation for another, simply because the latter is more remunerative or attractive to his senses. *Fourthly*. Each workman is conscious of his own place in the corporation (or guild) of producers which is part and parcel of the recognised spiritual and stable order of Hindu society and which makes its own appeal to all who form an integral part of the same. India's guilds of artisans and artists form part of the highly-valued constitution both of the ancient agricultural community in the villages and of the manufacturing and commercial communities in the great cities. It will be remembered that in the Ramayana we have a list of craftsmen, artists and merchants who accompanied Bharata when he went out of Ayodhya to find out Rama in the forest and bring him back. Mr. Keay says:—"This may imply the existence, of some organisation of the craftsmen into guilds before the time of Valmiki," and, "guilds of artisans are also referred to in Kautilya's Artha-sastra." But, while there were numerous artisan's and craftsmen's guilds in towns, it is in the villages that they flourished most. Carpenters, blacksmiths, barbers, scavengers, potters, fishermen, astrologers, &c., are a permanent feature of the constitution of

the village community, and give their professional services to the tillers of the village and receive in return a definite share of the produce at the harvest time, or a definite piece of land in the village agricultural area; and they possess also a definite status in the village society and are given definite privileges at stated seasons of festival, &c., in virtue of the duties assigned to them. All who pursued the same avocation form a sub-caste, and thus are separated from other sub-castes similarly formed into guilds. Membership in each guild passes from father to son. The son received his training from his father, and obeys like the father all the regulations of the guild in regard to the quantity, quality, and duration of his work. Each guild has a fund from which it defrays its common expenditure for charities and other undertakings for carrying out the guild's common aims and common well-being of all kinds. In the towns, too, craftsmen's guilds are formed out of those members of the village sub-castes who emigrated to the towns in search of employment. Usually, a trade or industry is confined to the members of a sub-caste, and membership in a rural or urban guild was confined to them. But sometimes men of other castes and sub-castes are taken as apprentices and pursue an occupation different from their hereditary one, and also admitted into the new guilds on paying the prescribed fees and following all the customary regulations. The affairs of each guild are managed by a board of elders, two of whom hold their offices by hereditary right and the rest by election. The rules enforced by each guild might have been injurious in one respect,—viz., by their proving a hindrance in some cases even to useful innovations. But it is absurd, on this ground to suppose that the craftsmen were wanting in common sense, and had none of the impulses to progress which are innate in man's nature. The guild rules and conventions were mainly intended to prevent the inexorable and inhuman competition which, in the West, leads only to the survival of the fittest and the ruin of all who are not equally fit for the struggle of life and therefore fail to get employment and lose their chances of earning their livelihood.

Besides these guildsmen, rural and urban, many Indian craftsmen were patronised by Kings and nobles and occupied a feudal or semi-feudal status towards them. Some were also similarly engaged to perform services in temples, Mutts, &c. These craftsmen were given fixed pay and occasional or daily allowances of diverse kinds. They were given plenty of time to complete their work, without being distracted or hurried by the prescribing of a time-limit. They were maintained in their place even when enfeebled by age or disabled by accident; and their sons, if duly qualified, succeeded them on their death. It is stated that, sometimes, rulers, chiefs, and nobles indulged in an arbitary tyranny against skilled artists or craftsmen, and detained them in practical confinement and forced work out of them without giving them the remuneration they deserved and even denying them the rest and recreation they needed for maintaining their physical heath.—In the case of the feudal craftsmen already mentioned, their families owned land and rendered, in respect of it, hereditary service like other feudal tenants,—their service, however, taking the form of skilled products of their own crafts. This was the case, also, in regard to feudal craftsmen in the service of temples.

If all the facts stated above are remembered, it will be easy to see what is the kind and system of education prevailing under the caste and guild system inseparably associated with the arts and crafts of India in the age when Dharma flourished and had more or less vogue and conformity everywhere. Some people defend the Indian system of hereditary crafts and industries on the ground that technical skill is transmitted along with the blood from father to son. But the biological doctrine of Evolution no longer admits the transmission of acquired characters. Even if we admit its possibility, the transmission of inherited capacity or character plays but an insignificant part as compared with the influence of industrial environment and education. Under the hereditary guild and caste system, every father brought up his son from early years in his own craft and in his own workshop as his disciple and apprentice. Even before the son began to work with his tools, he was half a workman merely by observing what work was being done, and how it was done. When he took up work in his own turn he easily became an efficient workman. The apprentice was not only such in the sense attached to the term in the West, but was a true Eastern discipe, devoted to his master's person and service and regarding him with all the reverence and affection due to one who was his inspirer and ideal. The master was not always and necessarily the father but one of the members of the guild but the training given to the apprentice was the same and carried on under the same rigid conditions of discipline and life. In the latter case, as in the former, the apprentice lived with his master in his home, and did him faithful and willing service

of various kinds. During all the years he underwent training in his craft, he was fed and clothed by his master, as if he were his own son. Mr. Keay says:—'Not only was there a most affectionate relation but the training was free from the artificiality of the school room. The boy was taught by observing and handling real things, and the father (or master) would take a great delight in passing on to his son (or apprentice) the skill which he himself possessed...It was not merely a question of actual teaching, but the boy would day by day absorb unconsciously the traditions and spirit of the particular craft which he was learning.'

As regards the syllabus, where the learning and practice of the craft required a detailed knowledge of the rules and principles contained in ancient works (such as *Silpa Sastra*, &c), especially in Sanskrit, the apprentice had to study with the Pandits. He had also to learn from the same class of men the contents of the sacred books, especially their accounts of the deities, heroes, and other prominent personages, legendary or historical, who figured in them so as to make use of them for purposes of art or decoration. Sir George Birdwood says:—"In India, the Ramayana and Mahabharata, Rama and Sita, Hunuman and Ravana, Vishnu and Garuda, Krishna and Radha, and the Kauravas and the Pandavas are everywhere, in sculptured stone about the temples and on the carved wood-work of houses, on the graven brass and copper of domestic utensils, or painted in fresco on walls,—Rama, like Vishnu, dressed in yellow, the colour of joy, Lakshmana in purple, Bharata in green, and Satrughna in red. The figures carved on the ivory combs used by the women and painted on the back of their looking-glasses, or wrought in their jewellery, and bed-coverings, and robes, are all illustrations of characters, scenes, and incidents from one of these heroic histories." The same is true also of the Puranas and the literature dealing with local legend, history, and festivals. Sir George Birdwood continues:—"They contain and show in a poetical form the whole political, religious, social life of India, past and present, and will probably continue to nourish and reflect it in all the variety and picturesqueness of its traditional composition, action, and colouring, as long as the race of Brahmanical Hindus shall endure as a separate and self-contained religious polity." It is this religious and social polity that is being battered down and has reached almost the last state of decay, after surviving the Persian and Greek invasions, the Moslem conquests, the Scythian and Naga domination, and the schism and revolution which came in the wake of Buddhism. The details regarding the Vedic ceremonials and the personalities and inherent propensities of the Gods had to be learned from the Brahmin priests and pandits who were acquainted with them by the workmen engaged in the construction of the sacrificial altar and the preparation of the sacrificial ground and utensils in accordance with the injunctions contained in the Vedas. The Hindus not only worshipped divine personages, but also sacred men, animals, mountains, places, temples, buildings, tombs, &c. The workmen had to learn all about these things and to give expression in the products of their handiwork to the accounts given of them in the sacred writings. They had also to express in their skilled works of art and in the products of their unskilled labour the synthesis of religion, art and science which is characteristic of all the conceptions of the Hindu mind and the external forms in which they revealed themselves. Dr. Ananda Coomarasamy says:—"The view of life that irradiated the whole mental atmosphere of India could not be absent from her art; if we realise this, we must become aware that to seek for a likeness to men, or the expression of transient sentiments, in Indian art, is merely to seek for its weak moments." That Indian view of life and life's aims is, as already stated, essentially religious; and it regards the world—to use the blessed Bhagavan's language in the Gita—as 'the abode of sorrow, and impermanent.' It condemns the representation, of men in art and it condemns also 'the expression of the personal sentiment.' Dr. Ananda Coomaraswamy also quotes from Sukracharya as follows:—'An image according to rule (*Sastra*) is beautiful, no other, forsooth, is beautiful; some deem *that* beautiful which follows after their own fancy, but that which is not according to the rule appears unlovely to the discerning." Upon this Dr. Coomaraswami remarks:—"The spirit of these uncompromising doctrines lies at the root of the Hindu view of art; these limitations and this discipline are the source of its power." "The great types are the fruit of communal rather than individual thought. This communal thought is not only popular thought, but that of the greatest and wisest minds of successive generations seeking to impress their vision on the whole race." The ideals of life, secular and spiritual, forming this "communal thought" of the Holy People and the hoary traditions of the antique past when they ruled and accomplished all they did, are still represented in what remains of their marvellous achievements,—and among them we include the remnants, even now discernible, of their skill in arts and crafts of all kinds.

Sir George Birdwood says:—'Indian Mythology lends itself happily enough to decorative art, but has had a fatal effect on the growth of the pictorial and plastic art in India...The monstrous shapes of the Puranic deities are unsuitable for the higher forms of artistic representation; and this is probably why sculpture and painting are unknown, as fine arts, in India. Where the Indian artist is left free from the trammels of the Puranic Mythology, he has frequently shown an instinctive capacity for fine art.' To this the reply is,—*first* that the Western mind, however trained its artistic sensibility, can never enter, with sympathetic comprehension, into the thought or fancy of the Indian devotee or thinker. The education of the Indian artist is not simply one of an aesthetic, vocational, and scientific kind, but one associated with the development of religious faith and feeling in all its depth and sincerity of conviction. Without it no one can enter into the artistic tastes and emotions of the Hindu mind or make a suitable appeal to their aesthetic instincts. Here in India, alone is aesthetic and sensuous gratification so intimately and inseparably associated with the perfervid intensity of spiritual faith and cravings as to take the human mind beyond

all transient considerations and personal gratifications to those eternal verities which alone are of value as ultimately leading to that liberation from Samsaric bondage which ends in the realisation of the Inner-most Bliss of Love which is the *Atman*, the One Supreme Self without a Second.

Posts and Telegraphs.

The working of the Posts and Telegraphs of India for the year 1921-22, of which we have a report before us, shows the following financial results: Receipts Rs. 96,285,589, and expenditure Rs. 97,466,052, showing a deficit of Rs. 1,180,163 as compared with a net surplus in 1920-21 of Rs. 3,579,506. At the close of 1921-22 there were 106, 372 postal officials, 19,557 post offices and 157,838 miles of main lines. During the year 1,421½ million articles, of which registered articles numbered 44⅓ millions, were posted. Stamps sold for postal purposes came to the value of 4 crores and 60 lakhs of rupees and over 33½ million money orders, aggregating Rs. 80 crores were also issued. Value payable articles were responsible for over Rs. 22¾ crores collected from tradesmen and others, while nearly 5 million insured articles totalling up to nearly 144⅗ crores of rupees passed through the post offices. Parcels and letters from abroad resulted in a customs revenue of about 71¼ lakhs. Pensions, over 111⅓ lakhs, were paid to Indian military pensioners. The public were sold 16724 lb of quinine. Savings bank accounts stood on March 31, 1922, at a total balance of over 22¼ crores and numbered 1,958,324. Postal life insurance policies showed an aggregate assurance of over Rs. 5 crores and 77 lakhs for 36,944 policies. The number of telegraph officials was 14,183 which includes 174 women. We are told that the work of the telephone branch was considerably handicapped owing to financial stringency and European labour disturbances and dislocation. Statistics however are given to show that telephone development was in any province in direct ratio to its commercial and industrial development. The number of plunders of mails by highway robbers during the year shows,—being 57, - a very high percentage as compared with the previous year's 36. Of these seven were attended with loss of life ; ten occurred in Indian States, and twentytwo in the Punjaub, on the North-West Frontier and in Baluchistan. The report also deals with changes introduced in the method of work in the office of the Director-General as a result of the recommendations of the Committee appointed in November 1920. We are also referred to the dislocation in postal work by various strikes, and troubles such as the Moplah riots etc., The impossibility of 'carrying on' the post office with the initial rate of half an anna postage for letters and a quarter anna for post cards is again emphasised. The real factors governing the revenue of the post office, says the Director-General, are post cards and initial letter rates. Despite all efforts to economise, the expenditure for the year increased by Rs. 5,821,105, largely owing to "increased cost of services" and to increment consequent on the time scales of pay introduced by the Postal Committee as well as to certain increases in the pay of employees who did not benefit by the Committee's proposal. And the result is shown in the disappointing financial statement.

Literary and Educational.

The Evolution of Indian Education.

By K. S. Ramaswami Sastri, B.A., B.L.

(*continued.*)

The next step must be to make education compulsory, and it is being taken in various western countries. There are two great figures who need careful notice—Pestalozzi and Froebel. Pestalozzi's services to education were his recognition of observation, of the power of the sense, as the basis of instruction, and his formulation of the theory that the end of education is the harmonious development of all the natural powers. The kindergarten of Froebel is only the particular development of a portion of Pestalozzi's general scheme. When we come to the 19th century, there are two features that stand out prominently. The first is the formal discussion of woman's education by women. One great result has been the recognition of the spiritual mission of motherhood. Munroe says: 'With the dawning comprehension of what the mother owes to the child, and of what society owes to her, with the conception of education as a home process, a developing of the child by its natural trainers, the parents, · in its natural environment, the home,—schools, teachers, and social life being but accessories and aids—education emerged at last wholly out of the shadow of monasticism, and lost its last bad tincture of mediaevalism......As the light of greater individual freedom came to them (the women), they began to perceive that it is the mother who knows her child, that it she who holds the key to education, that this key is love, and that education is a task to be given not to ascetics, but to parents, and above all, to the mother, designed by God to be the developer of the being whom she has borne and suckled.' The other feature is the increasing importance attached to scientific education as opposed to literary education. The results of the educational movement of the 19th century are thus beautifully summed up by Compayre: 'An effort more and more marked to organize education in accordance with the data of physiology, and on a scientific basis, and to co-ordinate pedagogical methods in accordance with a rational plan ; a manifest tendency to take the control of eduction from the hands of the Church in order to restore it to the state and to lay society ; a larger part accorded to the family in the management of children ; a faith more and more sanguine in the efficacy of instruction, and an evergrowing purpose to have every member of the human family participate in its benefits—such are some of the characteristics of the pedagogy of the 19th century. Education tends more and more to become a social problem, it is to be an affair of universal interest. It is no longer to be merely a question of regulating select studies for the use of a few who are the favourites of birth and fortune ; but science must be placed within the reach of all, and through the simplification of methods and the universal distribution of knowledge, it must be adapted to the democratic spirit of the new society.' The chief defects of this educational system—and I shall dwell on these later on when I come to consider education in India at the present day,—are (1) the fact that secular education is not co-ordinated with spiritual education, (2) a too exclusive pursuit of utilitarian ideals in education, (3) contempt for literary education, and (4) lack of individual appeal in education, But it must be conceded that in many respects the achievements in the West in the direction of improving educational ideals and methods are such as are calculated to inspire respect and admiration both because of the magnitude of the effort and the magnificence of the results.

I now come to the third branch of my subject viz., educational ideals and methods in ancient India. There is much that is of enduring beauty and value in them. One noteworthy feature of the system of education which prevailed in ancient

India was its intimate connection with religion. Ignorance was the only bar to salvation, and knowledge the only door to liberation (Mukti). Hence the vital importance of the cultivation of knowledge. The teacher regarded his work as a sacred occupation, and the student regarded study as a sacred duty. As the *Report of the Commision of 1882 says*: 'Under the early Brahman civilisation, the instruction of the Youth of the higher cates formed a religious duty, and in the case of the Brahmans themselves, the years devoted to learning were recognized as one of the four periods in the scheme of each man's life.' The Right Rev. the Bishop of Madras said in a very instructive article on *Higher Education in India*: 'But in ancient India religion supplied the whole motive of the higher education of the Brahmans and dominated the whole system ......To give instruction for the sake of gaining a livelihood would have been regarded as a degradation.......In all cases the period of study was part of the whole duty of man as a religious being, and its object was the attainment of purity of life and of that knowledge of the sacred scriptures which it was believed would make man wise unto salvation.' Apastamba says: 'He whose father and grandfather have not been initiated, and his two ancestors are called 'slayers of the Brahman,' intercourse, eating, and inter-marriage with them should be avoided (I. 1. 1). So great was the penalty for not doing the sacred work of studying. The teacher was regarded as God incarnate on earth. Vishnu says: 'Of the natural progenitor and the teacher who imparts the Veda to him, the giver of the Veda is the more venerable father; for it is the new existence acquired by his initiation in the Veda, which will last him both in this life and the next.' (XXX 44). Manu says. 'Of him who gives natural birth and him who gives the knowledge of the Veda, the giver of the Veda is more venerable father; for the birth for the sake of the Veda ensures eternal rewards both in this life and after death.' Also, learning was regarded as entitling a man to universal respect. Vishnu says: 'Wealth, kindred, age, the performance of religious observances and fifthly, sacred knowledge, are titles to respect; each subsquent one is superior to the one preceding in order.' (XXXIII, stanza 16.) Strict rules are laid down as to who alone should be teachers, and as to the qualifications the possession of which alone will justify a man to assume the role of an Acharya. Apastambha says 'As performer of this rite of initiation he shall seek to obtain a man in whose family sacred learning is hereditary, who himself possesses it, and who is devout in following the law. And under him the sacred science must be studied until the end, provided the teacher does not fall off from the ordinances of the law.' (Apastambha I. 1. 1). Also, if the teacher is incompetent he can go to another teacher. The same great law-giver says 'on account of the incompetence of this teacher, he may go to another and study there.' (Apastambha I. 2.7.) As to the qualifications of a student, a very fine passage may be quoted from Vishnu: 'If by instructing a pupil neither religious merit nor wealth are acquired, and if no sufficient attention is to be obtained from him for his teacher's words, in such soil devine knowledge must not be sown; it would perish like fine seed in barren soil.' The deity of sacred knowledge approached a Brahmana and said to him: 'Preserve me, I am thy treasure, reveal me not to a scorner, nor to a wicked man, nor to one of uncontrolled passions; thus I shall be strong. Reveal me to him, as to a keeper of thy gem, O Brahmana, whom thou shalt know to be pure, attentive, possessed of a good memory and chaste, who will not grieve thee, nor revile thee' (Vishnu XXIX stanzas 2 to 10). The rule in Apastambha as to the proper age for commencing studies is curious. He says: 'Let him initiate a person desirous of excellence in sacred learning in his seventh year, a person desirous of long life in his eighth year, a person desirous of manly vigour in his ninth year, a person desirous of food in his tenth year, a person desirous of strength in his eleventh year, a person desirous of cattle in his twelfth year.' (Apastambha I. 1. 1). The period of study is thus stated: 'He who has been initiated shall dwell as a religious student in the house of his teacher for forty-eight years if he learns all the four Vedas, or a quarter less, or less by half, or three quarters less. Twelve years shouldbe the shortest time for his residence with his teacher.' (Apastambha I. 1. 1). As regards the course of instruction, he was bound to reside with his teacher, and learn from him the Vedas and Vedangas. He was bound to obey his teacher, except when ordered to commit crimes which caused loss of caste. He was to live a strictly ascetic life. He was to live upon alms, and was bound to allow himself no luxuries. He should not use perfumes or wreaths of flowers, should not anoint his limbs, nor wear sandals, nor carry an umbrella. As regards the method, it must be noted that the discipline was very mild. Gautama says: 'As a rule, a pupil shall not be punished corporally. If no other course is possible, he may be corrected with a thin rope or a thin cane. If the teacher strikes him with any other instrument, he shall be punished by the King.' (Gautama II. 42-44). Apasthambha says: 'Loving him like his own son, and full of attention, he shall teach him the sacred science, without hiding anything in the whole law. Frightening, fasting, bathing in cold water, and banishment from the teacher's presence are the punishments which are to be employed according to the greatness of the fault, until, the pupil leaves off sinning.' (Apastambha 1. 2. 8). It would seem also that a teacher sometimes had a number of pupils around him at the same time. After the close of the period of studentship, the student was bound to pay a fee to his teacher. Apastambha says: 'After having studied as many branches of sacred learning as he can, he shall procure in a righteous manner the fee for the teaching of the Veda to be given to his teacher, according to his power.' (Apastambha I. 2. 7).

To be continued.

Historical and Scientific.

The Beginnings of the Aryan race in India.

By N. K. Venkatesa Aiyar, M. A.

(continued)

I think enough has been said to establish the conclusion that *Sapta-sindhu is the region known as Arya-varta, that Arya-Varta was the original Home of the Aryan people* and that the Indo-Gangetic plain was *the* place where the Vedas constituted the life-giving literature of the holy

Rishis of Arya-varta. The origin of the Aryans need not disturb us much if these conclusions appear at least tenable as against all the hosts of theories that have been put forward by eminent scholars. The appearance of the names of the Gods, Mitra, Varuna, and Indra, alone without the Maruts in the treaties between the King of the Hittites and the King of Mittani, in the beginning of the 14th century B. C.,'[11] seems to show that by the 14th century B. C. the Aryan emigrants had forgotten the Maruts, because the monsoon conditions of Arya-Varta were no longer a feature of their country and also that by that early time, the Aryan emigrants had established themselves far from India, though still under the protection of the Indian Vedic deities Mitra, Varuna, Indra, almost the first and the most primary of the Vedic deities.

Isaac Taylor's book on 'The Origin of the Aryans' which deals with the whole problem from the anthropological, linguistic and mythological standpoints, favours the view that the Home of the Aryans is not Asia, but it does not lead to the conclusion of the European Home irresistibly. The difficulties raised in the way of solving the problem in a definite manner make two points clear, viz. that the racial affinity of the Aryan Race does not carry with it necessary linguistic affinity and that if the migration from the East to the West cannot be accepted, it is equally not possible to prove a migration from the West to the East. The book raises a great deal of controversy round the whole question, but leads one to no definite conclusion; and there is a tendency throughout to grant the antiquity of Sanskrit as a language, and also to realise the value of a consideration of the Indo-Iranian civilisation in attempting a solution of the problem. The remark, 'the way the Aryan languages are interlinked seems to prove that there could have been no successive migrations from Asia. The European languages could only have arisen in Europe at a time when the Aryan nations occupied much the same relative positions in the historic period[12]' does not preclude the hypothesis of an original home in the prehistoric period. Again the remark[13] 'though the connection of the Indians and the Iranians is very close, the mythologic conceptions supposed to be common to the Indians and the Greeks are not also common to the Greeks and the Iranians' only goes to show how in course of time the mythological conceptions carried by the Iranians from India, got considerably altered and put into new forms, by the time they were transplanted into Greece in historic times.

Whatever conclusion may be arrived at in course of time as regards the time at which and the manner in which the European branch of the Aryan Race got separated from the Asiatic branch, the conclusion seems to be irresistible that *the Indian Aryans have been living in India from time immemorial* and that the Iranians were the first branch of the Aryan race that left India by the North West route to the region of Central Asia.

II

The Home of the Aryans, called Aryavarta in general is defined by Manu, whose smriti is next only in importance to the Vedas themselves, as the country between the two seas in the West and in the East and between the two mountains in the North and the South, the Himalaya and the Vindhya. This is the region where Manu says, the Aryans ever live and are born again and again. Aryavarta is, therefore, not merely the land of the seven Rivers in the Valley of the Indus, as is stated by scholars, but the whole region which covers the Indo-Gangetic Plain, including within its bounds, three distinct regions, known as Brahmavarta, Brahmarshidesa, and Madhyadesa. Madhyadesa says Manu (Ch. II V. 21), is the tract of land which is between Himalaya and Vindhya, and to the East of the place where the Saraswati flows invisible and to the West of Prayag or Triveni (modern Allahabad). The Madhyadesa is described as the abode of the Aryans and so the main body of the civic population lived in this region in the Central Gangetic Plain. Even to-day we believe that the Aryan sages are living there and we offer our prayers to them with the Vedic Mantras. To the North-West of the Madhyadesa or the Central Home of the Aryans, lies Brahmarshidesa. Manu, in Ch. II V 19 & 20, says that this tract comprises Kurukshetra, Matsya, Panchala, and Surasena Desas i.e., the small region to the North West of Madhyadesa and to the South-East of the present Kashmir and the Punjab regions. This is described as the place where Brahmin Rishis or the Ascetics of the Brahmin order lived and followed their *own* acharas. Manu in Ch. II. V 17 and 18 gives the boundary of Brahmavarta and says, it is the region between the Drishadvati and the Saraswati. Brahmavarta then is the land to the West of the sources of the Saraswati and to the East of the Drishadwati which must be the Sindhu or the Indus. Thus Brahmavarta is the North-Western-most corner of India and this region is described as the tract established by God for the Aryan people. We look upon this tract as the region of the Karma-Devas and of the full evolved and perfect Aryans who have passed to a higher stage than that of Brahma Rishis. Thus the region of Aryavarta, as described by Manu falls into three territorial divisions, Brahmavarta, in the North-Western-most corner of India—the land of the perfected Aryans and of the Gods, Brahmarshidesa to the South-East of it, the land of the Aryan Rishis or Prophets and Madhyadesa, to the South-East of it, in the Central Gangetic plain, the land of the Aryan people. Aryavarta was the common name given to the whole region, as stated above. There is no doubt as to the use made of this region by the Aryan peoples in the prehistoric times. Mr. Das says[14] that 'the Punjab or Sapta-Sindhu is the oldest life-producing region in the whole of the Indian continent and 'that here the evolution among animals continued uninterruptedly, until man was evolved or created and appeared on the scene.' This is in keeping with the Vedic statement that man was created in Aryavarta and that the Lord, the Creator, at the time of creation, divided humanity into four Varnas, Brahma, Kshatriya, Vaisya, Sudra.[15] The existence of the four Varnas is unequivocally referred to in the tenth Mandala of the Rig-Veda, in the third Prasna of the Taittiriya Aranyaka and in the seventh Kanda of the Taittiriya Samhita 1. 1. 4. We may grant for argument's sake that these four Varnas could thave been evolved only after centuries of evolution and struggle, but it is certain that the fact that the Vedas, the earliest books of the Aryans, refer to the four Varnas shows at any rate that the four Varnas have a sufficiently long history behind them and that their existence has also Vedic corroboration. There is no doubt, therefore that the reference to five tribes in the Rig-Veda refers to the four Varnas and the fifth tribe—the mixed race, formed by Anuloma and Pratiloma marriages in general, who are all considered out of the pale of the four Varnas, though a slightly superior status was given to the children of Anuloma marriages, as compared with the children of the Pratiloma connections.

To be continued.

11. Enc. Brit. Art. Aryan
12. P. 271—2; 13. P. 308
14. Rig-Veda India P. 20.
15. Bhagavadgita IV. 13

Miscellaneous.

Orthodoxy and rigidity.

By Dr. N. Subrahmanya Aiyar, M.A.

Mr. N. K. Venkatesan, M. A. L. T., has written an extremely able article in the *Hindu Message* of the 11th January on the subject of Pandit Malavya's address relating to Hindu Dharma at the recent session of the All India Hindu Sabha at Gaya. He rightly referred to the question of rigidity. He said "If there is anything in this world which is perhaps more rigid it is orthodox Hinduism.'

On this subject of "caste rigidity," I took occasion to write the following in my 1911 report on the Census of the Travancore State. Although it related more to the economic, than to the social basis of caste, it may perhaps bear repetition, when so much ill-conceived attacks are made on Indian institutions generally.

"Rigidity is not an unmitigated vice. The bony frame-work that supports the human body has its highest virtue in rigidity. Without rigidity in the sense of conformity to principle, every principle would be a dead letter. The practice, started and accepted by common consent, of one family undertaking to do a particular function and not to do another in view to harmony and efficiency, cannot be condemned as rigidity. On the other hand, the reverse must point to an unhealthy state of affairs, when one family finds it necessery to start a career of struggle for self-existence, to neglect its duty and to encroach in that struggle on the function of others. Under such a necessity, the rigidity of caste becomes a vice. But if the struggle for others' existence or the life of organismalness is the approved struggle, and is maintained as the guiding principle, the rigidity that prevents an inverse policy is law, which no loyal subject of the body-politic would complain against. In fact, the harsh ideas associated with 'rigidity' and 'enforcement' only come in when, along with the forgetting of the principle underlying the law, the conditions that led to its neglect are not removed, but the observance alone is insisted on. A weaver finds that his profession gives him neither adequate remuneration nor honour in society. He does not see the way of getting them as a spontaneous act of the society itself. He then ceases to believe in struggling or working for others and in leaving them to work for his interests from a sense of their own duty. He feels that he must struggle for his own interests and sets about doing so. His society sees only the weaver's neglect of duty and encroachment on others' duties but not their own neglect to keep him in an adequate state of remuneration and honour. They say to him-'You are a weaver, you must weave. You must live in the weavers' street. You must interdine and intermarry only with them. You must observe their customs and manners. You shall not do anything else'. This certainly is not an endurable position; and under these circumstances it is, that caste rigidity becomes tyranny, that a right conceded becomes an unmerited privilege, that a duty undertaken becomes a burden imposed".

But if an orderly, harmonious world-state, co-operative in the sense of inter-dependent in every part, great and small, is the goal of social disposition, and if a competitive, inharmonious, disorderly world is the actual state of today, no one need have hesitation in saying that it is not by caste dis-ruption, open or insidious, but by caste repairs and caste strengthening, that the goal can be expected to be reached.

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   Zamindar of Andipatti.
2. M. R. Seturatnam Aiyar,
   Member, Legislative Council,
   and Mirasdar Manathattai, Kulitalai.
3. S. Sivaramakrishna Aiyar, B.A., B.L.,
   Vakil, Trichinopoly.
4. N. D. Subbarama Aiyar,
   Mirasdar of Nangavaram, Trichinopoly.
5. T. K. Balasubrahmanya Aiyar, B.A.,
   Mirasdar, and Managing Director, Srirangam.

Bankers.

The Imperial Bank of India
and The Indian Bank Ltd.: Madras and Branches.

Auditor.

T. C. Ranganatha Rao F. R. S. (London)
F. C. I. (Birmingham) A. F. I.: A. (Victoria)
Holder of permanent unrestricted Auditor Certificate.

Registered Office.

552 South Chitra Street, Srirangam.

☛ Please fill up the application form overleaf and send it to the Managing Director at the Registered Office or to the Banks along with the application Deposit.

APPLICATION FOR SHARES.

The form must be produced entire with the Application Deposit.

To

THE DIRECTORS OF THE SRI VANI VILAS SYNDICATE Ltd.,

South Chitra Street, Srirangam.

Gentlemen,

Having paid to { THE MANAGING DIRECTOR. / THE IMPERIAL BANK OF INDIA, / THE INDIAN BANK LTD.,

the sum of Rs.......................being a deposit of Rs. $\frac{10}{2}$ per share in respect of..............shares of $\frac{\text{Rs. 50 each}}{\text{Rs. 10 each}}$ I request you to allot to me that number of shares and I hereby agree to accept the same or any smaller number they may be allotted to me, to pay $\frac{\text{Rs. 10}}{\text{Rs. 2}}$ on allotment, and the balance of Rs. $\frac{30}{6}$ as and when called, and I hereby authorise you to place my name on the register of members in respect of the shares allotted to me and I agree to accept such shares, subject to the provisions of the Memorandum and Articles of Association.

Signature..

Name in full..

Description..

Address..

Date..

Received on____________by____________

the Office or the Bank by whom Received. *(to be filled in by the Receiver.)*

APPLICATION DEPOSIT RECEIPT.

THE SRI VANI VILAS SYNDICATE LIMITED.

Place____________ __________

No__________ Date________________

Received of Mr.____________________________ of____________the sum of Rs.__________________being a deposit upon________shares of $\frac{\text{Rs. 50 each}}{\text{Rs. 10 each}}$ in the above named Company applied for on the________day of____________192

____

Rs.

Signature of the Receiver.

N. B.—*This receipt must be preserved carefully to be exchanged hereafter for Share Certificate. Payment by cheque to be subject to its realisation.*